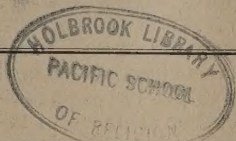


The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California



JUNE 27, 1957



Photo by Edward A. Nusbaum

For I know that the Lord is great, and that our Lord is
above all gods. Whatsoever the Lord pleased, that did he
in heaven, and in earth, in the seas, and all deep places. . . .
Thy name, O Lord, endureth for ever; and thy memorial,
O Lord, throughout all generations.

From Psalm 135

An Appeal To Mankind

Albert Schweitzer has issued an appeal to mankind to stop the testing of atom bombs. The American Friends Service Committee and other Friends groups have voiced support to his appeal. Excerpts from Albert Schweitzer's statement to the Norwegian Nobel Committee follow.

Since March 1, 1954, hydrogen bombs have been tested, by the Americans in the Marshall Group and by the Russians in Siberia . . .

In the course of the three and a half years that have passed since then, representatives of the physical and medical sciences have been studying the problem. . . The material collected, although far from complete, allows us to draw the conclusion that radiation resulting from the explosions which have already taken place represent a danger to the human race, a danger not to be underrated, and that further explosions of atomic bombs will increase this danger to an alarming extent.

Following the explosions at Bikini and in Siberia, rain falling over Japan has, from time to time, been so radioactive that the water from it cannot be drunk . . .

Whenever radioactive rainwater is found, the soil is also radioactive—and in a higher degree . . . And with the soil the vegetation will also have become radioactive . . .

What this storing of radioactive material implies is clearly demonstrated by the observations made when, on one occasion, the radioactivity of the Columbia River in North America was analyzed. The radioactivity was caused by the atomic plants at Hanford, which produce plutonium for atomic bombs and which empty their waste water into the river. The radioactivity of the river water was insignificant. But the radioactivity of the river plankton was 2,000 times higher, that of the ducks eating plankton 40,000 times higher, that of the fish 15,000 higher. In young swallows fed on insects caught by their parents in the river the radioactivity was 500,000 times higher, and in the egg yolks of water birds more than 1,000,000 times higher . . .

Unfortunately for us, nature hoards what is falling down from the air.

None of the radioactivity of the air, created by the explosion of atom bombs, is so unimportant that it may not, in the long run, become a danger to us through in-

creasing the amount of radioactivity stored in our bodies . . .

What are the diseases caused by internal radiation? The same diseases that are known to be caused by external radiation. They are mainly serious blood diseases . . .

Not our own health only is threatened by internal radiation, but also that of our descendants . . . It must be remembered that even the weakest of internal radiation can have harmful effects on our descendants . . . The full effects will appear only 100 or 200 years later . . . We are forced to regard every increase in the existing danger through further creation of radioactive elements by atom bomb explosions as a catastrophe for the human race. . .

We are committing a folly in thoughtlessness. It must not happen that we do not pull ourselves together before it is too late. We must muster the insight, the seriousness, and the courage to leave folly and to face reality . . .

The end of further experiments with atom bombs would be like the early sunrises of hope which suffering humanity is longing for.

Index

An Appeal to Mankind, by Albert Schweitzer	194
Editorial: A Declaration of Interdependence by Russell E. Rees	195
Kenya, 20th Century Challenge to Quakers, by Levinus K. Painter	196
Plain Speech: Conversion, by D.E.T.	197
Milton Hadley to Serve Peace and Social Concerns	198
Lela Mills, Austin Wattles to Serve Indian Work	198
Summer Visitor	199
Earle J. Harold, 1876-1957	199
Literature in Review	200
Poetry	200
The Sunday School Lesson	201
Friendly Life	202
Coming Events	202
Friendly Fellowship	204
Correspondence: Orlando Dick, David Welty	206
Vital Statistics	207
Local Meeting Directory	208

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Editorials . . .

A Declaration of Interdependence

It is not often that a man seizes the opportunity to write his own epitaph, and even when he does he is not always as wise as was Thomas Jefferson. He had certainly held positions of great responsibility in his own government, Governor of Virginia, Ambassador to France, Secretary of State, Vice-President, and President of the United States. But none of these highly prized offices is mentioned on his tomb. There the words he had written appear. "Here was buried Thomas Jefferson, author of the Declaration of Independence, the Statute of Virginia for Religious Freedom, and Father of the University of Virginia."

The great affirmations of the Declaration of Independence were prophetic in their time. In fact they are still basic to what we call the American Way of Life. They are still far and away beyond our achievements, and we often honor the ideals there stated in our words, while dishonoring them in our actions. That all men are created equal, and that they are endowed by their Creator with certain inalienable rights is extremely hard now to deny in spirit, but terribly hard also to implement in practical programs and actual experiences.

With this ideal before us for one hundred and eighty-one years, we still have many second class citizens in our country, persons who, in spite of a clear constitutional guarantee, are denied such simple rights as merit employment, equal educational opportunity, access to living space, and even simple justice in the courts. We may excuse ourselves by insisting that we are moving toward our ideal, and, indeed, I sincerely believe that we are; but that does not explain or *forgive* the many failures of the past.

As for the world in general, the inalienable right of all men to life, liberty and the pursuit of happiness is but a dim hope for some very distant future. The rising tide of resentment against the strong nations which have held "dominion over palm and pine" is evidence that even on a world scale a declaration of independence is over-due.

There have been times, to be sure, when we have found our injustices in this regard too heavy a burden to carry, and have attempted to grant, for the duration of some emergency, the rights we were not willing to concede when the emergency was past. In the hour of dire need for manpower during the war, we tolerated a fair employment practices regulation which, in many places at least, was quickly rescinded when the emergency was past.

It is clear now that these hesitations on our part at home are a serious embarrassment to us abroad. The color question cannot be divorced from the anti-western feeling which has been seen in remote areas of our world. We too often have to stand before the world, either apologetic for our record at home, or brazenly

defensive of our actions. Neither of these attitudes is making friends in the parts of the world where a new aspiration for freedom is making itself felt.

While the Declaration of Independence was a notable and forward looking statement in its day, and in reality needs little apology or change even in the twentieth century, it is also apparent that we are in need today of a Declaration of Interdependence. We have moved into a new kind of world so rapidly that our old words and deeds are no longer adequate.

George Washington's advice about no entangling alliances sounds somewhat provincial today. We are involved in a hundred different ways with the people of the whole earth. America is no longer a world apart since a man can now eat breakfast in London, lunch in New York and dine in London again on the same day. The far away places with strange sounding names have now become just adjacent neighborhoods. Kashmir and Kenya, Suez and Siam, Iran and Indonesia are familiar terms, and remind us continually that for better or worse, we have been annexed by the world, and on our shrunken globe we must not only recognize our neighbors, but treat them in a new and different way.

It is increasingly clear that we cannot act irresponsibly in this interdependent world. The scientists are siding with the common people in saying that it is not just our business whether we keep exploding the nuclear bombs with their poisonous "fall-out," but that all people, of all colors, all nations, all ideologies, have the clear right to judge us by our concern for the safety and well-being of men, women and children of many nations. This insight is strongly supported by the realization that we are all in this little world together, and that "in the gains or loss of one race, all the rest have equal claim." We cannot really love ourselves any more without loving our fellow men. The Christian imperative to love our neighbor as we love ourselves begins to be undergirded by moral necessity, social inevitability, and the plain desire for survival.

Even the Christian Church is reaching the end of an era, an era which may be called the centrifugal cycle, in which the forces of division and atomization had reached the ridiculous dimensions of 250 separate and sometimes hostile denominational units. Perhaps at last the centripetal, or the uniting forces are in the ascendency, as evidence by the World Council of Churches, uniting in some small ways at least many of the broken pieces of the Body of Christ.

Thousands of Americans will soon take advantage of the national holiday celebrating the Independence of our country. But for many of them it will be just another day of carnage on the highways, or a time for the undisciplined release of our pent-up emotions. But freedom without discipline is always dangerous, and even national freedom which fails to realize the attendant responsibilities can be almost as dangerous as bondage. It is still true, as Epictetus insisted, that no man is free who is not master of himself.

There is a great need for a new Declaration, not so

much of Independence, as of *Interdependence*. The cause of free men is still important and we must contend for that as resolutely as previous generations have done. Men must be free and independent in the highest possible sense before they can be interdependent in any valid sense.

Christian people must surely be aware that they are partially responsible for the gathering storm of resistance to oppression and ignorance. We have sent our emissaries all over the world saying to men that Jesus Christ, revealing the very mind of the Eternal God, had reduced true religion to the twin demands, Thou shalt love the Lord, thy God and Thou shalt love thy neighbor as thyself. And John had reported Jesus as saying that He came that men might have life and

might have it abundantly. The people of the world have not only accepted Christ, but they have believed Him. And believing Him they have struggled against every form of man's inhumanity to man, every practice of enslavement and tyranny. We have no more reason now to cry against the effectiveness of our ministry than Jonah did when the people of Nineveh repented at his preaching.

Rather, this is a day of Glad Tidings, for the redemptive message of the Gospel is breaking the old bottles of tradition and habit, and a new day is coming, and is going to come, as the new Declaration of man's Interdependence produces the new kind of society which is implicit in the Gospel of God's love for all men.

Russell E. Rees.

A Decade of Progress

Kenya, 20th Century Challenge To Quakers

By Levinus K. Painter

Levinus Painter is now traveling widely among Friends after visiting abroad for eight months, much of the time in Africa. This summer he will be at New England, Canada, New York, North Carolina, Baltimore and Wilmington Yearly Meetings, attend the Conference of Friends in the Americas, and speak to a number of other Friends Meetings and groups. Because of his unusual opportunity of keeping in touch with the Friends in Africa over a period of ten years, we print here at length some of his observations on Kenya.

Many discerning people feel that Kenya presents the most challenging open door to service that the Society of Friends has faced in recent decades. In spite of serious set backs due to the unfortunate Mau Mau movement, Kenya affords definite possibilities for working out a sound multi-racial pattern of society. Kenya may take the lead in showing the way to other East and Central African political units.

Within Kenya, the Bantu of North Nyanza (among whom Friends are working) hold promise of providing a substantial proportion of leadership in the emerging educational, political and religious institutions. The Marigoli area, most densely populated of all Kenya, claims the highest percentage of literacy. At the same time economic and political tensions are explosive.

We can believe that many of the future African leaders of Kenya

will come from among the 32,000 Bantu children now attending schools under care of Friends. If we can provide these possible future leaders with moral and spiritual foundations that enable them to lead wisely, then the Society of Friends will have made a creative contribution to the developing culture of Kenya. Friends with their international staff are relatively free from association with the outmoded concepts of colonialism. Friends with their long standing emphasis on the equal worth of all men before God are in a position to make a creative contribution in

building a just multi-racial society. We trust that it is not presumptuous to say that Friends in Kenya are more free than most other Christian groups from religious obscurantism in practice, ritual and theology. The Pendle Hill vision of a "people to be gathered" has its counterpart as people with prophetic insight stand on Mission Hill at Kaimosi.

Friends may not have sent a "Valiant Sixty" but we have sent a "Valiant Forty" to Kenya. They have an increasing measure of moral, spiritual and financial backing, not alone from the American



Levinus Painter, a Friends minister who visited Africa when East Africa Yearly Meeting was established in 1946, returned ten years later to visit the growing Yearly Meeting. Among his experiences was the opportunity to speak at the laying of the cornerstone of the new Friends Secondary School at Kamusinga.

Friends Board of Missions, but also from the American Friends Service Committee, Friends Service Council (London) and Friends World Committee. The backing of all Friends' agencies concerned with outreach will be needed if we are to share effectively our ministry in this "day of their visitation."

* * *

The overseas staff serving in Friends Africa Mission has quadrupled in ten years. When Merle Davis and I arrived on the field in 1946, ten persons were on the mission staff. At the end of 1956 there were 37 persons in residence, including work campers, and four more were on leave in America.

There has been occasional comment to the effect that too many of the mission staff members are assigned to education. Actually 40% of the persons on the field were occupied with general education in 1946 but the proportion had dropped to 35% in 1956. The greatest increase in staff has been in the industrial department (including work campers) and in administration.

Evangelistic work is now entirely in the hands of the Yearly Meeting and is not supervised by the mission. No less than five new Monthly Meetings were set up in 1956, indicating something of the scope of the extension program. Teaching ministry has never caught up with evangelistic outreach. It is expected that evangelism will continue in its pioneering effort.

The Yearly Meeting has increased membership by one third in ten years. Statistics are not at hand, but it is doubtful if even North Carolina, fastest growing continental Yearly Meeting in the Five Years Meeting, can equal this record. The problem in Kenya is that of keeping up with expansion, training Christian leaders, training elders and Sunday School teachers, instructing new converts and deepening the spiritual foundations in local African churches. It is generally accepted that Africans can be more effective in evangelism than overseas missionaries, but the African church does look to mission staff to help in training local leaders. This program of training should be extended.

The 1956 sessions of East Africa Yearly Meeting were conducted in good order and with dignity. Clerks acted with assurance. Leaders knew what they were doing. Only ten years ago the first session

PLAIN SPEECH

Conversion

It is often noted that, in the present renewal of evangelism, some of those who make public decisions for Christ are persons who are already church members. Critics have pointed this out in order to disparage the movement and to intimate that the figures somehow are dishonest. The figures, they say, are padded because some of those now claiming conversion were already Christians.

This criticism reveals a fundamental misunderstanding about what genuine conversion is. Conversion is not a change from lack of church affiliation to official membership. That may mean much, and it may mean little. The conversion with which thoughtful Christians are concerned is a change from deadness to life; it is truly a new birth. And there can be no doubt that the names of many who are suffering from spiritual deadness appear already on church rolls. The new life is for all who need it, and if some of these are already members that makes no difference at all.

It is curious that any person would be surprised at the conversion of church members, for this has nearly always been the pattern of Christian experience. The earliest Christians, Christ's immediate followers, were for the most part already associated with the Jewish community. The Apostle Paul was long a highly religious man before his famous conversion, but this

did not make it impossible for him to become a new man in Christ. All who know anything of Quaker history are well aware that most of the Friends who demonstrated such remarkable changes in the middle of the seventeenth century were already nominal Christians before they were so vividly converted. Several had already been pastors and religious teachers.

One of the most celebrated examples of conversion is that of John Wesley in his Aldersgate experience, when his heart was "strangely warmed." There is no doubt about the reality of this experience, in the light of the fact that from that time Wesley never faltered or turned back. But Wesley, at the time of his conversion, was a supposed Christian, a clergyman of the Church of England and a product of a home renowned for its piety.

Conversion is not the acceptance of church membership, though it is bound to involve a new seriousness in membership. Conversion is something which takes place in a person's inner life and nothing as external as mere association. Far from supposing that there is some dishonesty in counting those who find the new life after years of association, this is exactly what we might rationally expect. In a country in which the majority of the people claim to have some kind of church affiliation, the alleged members constitute our most promising mission field.

D. E. T.

of the Yearly Meeting had been opened by authorization of the Executive Committee of Five Years Meeting. An entire new discipline had to be created outlining procedure. True to Quaker tradition the new Yearly Meeting pretty well reshaped and revised this document before final adoption.

Yearly Meeting committees have been slow in learning their specific responsibilities but there is evidence that they are making real progress. One example is sufficient here: The Sunday School Committee has authorized the translation and printing of the First Graded Primary Lessons (issued in English

by the Five Years Meeting Board on Christian Education). This series of lessons was ready for use in the Luragoli language in January 1957. The project was planned and financed by the Yearly Meeting.

The Yearly Meeting has its own Administrative Secretary and is responsible for his entire salary and field expense. His work along with that of other field workers and evangelists is supervised by the Executive Committee of the Yearly Meeting. Most training of new members is now in the hands of African church leaders.

In 1946 the secondary school was nothing more than a dream. During

the 1956 sessions of the Yearly Meeting the corner stone of the new Kamusinga Friends Secondary School was dedicated and on February 4, 1957 the school opened on the new location. Two years of secondary work had previously been offered at Kaimosi.

The process of devolution is moving along more rapidly than many American Friends realize. Some people feel that the Africans are not prepared or ready to assume the new responsibilities. Probably they are not ready, but it is not fair to hold the Africans back. Following a Day of Prayer gathering in the Marigoli area on New Years Day 1957 at which 1,200 people were present, I had tea with a group of church leaders in the home of an African teacher who lives near the church. The chiefs of both North and South Marigoli tribes were present along with church elders and school teachers. I frankly said to them: "You are not sufficiently prepared to assume the leadership now being opened to you. But you will have to go ahead anyway. There is no way of learning how to lead except by leading. You will make painful and costly mistakes, but in the end you will find your way." It was not necessary to remind them that white men have been making painful and costly mistakes for half a century. It is quite reasonable to believe that black Africans will make fewer mistakes than their brother white Africans have made. In the meantime the black Africans will be freed from the humiliation of white paternalism and will have a chance to regain their self respect.

Two years ago an Administrative Advisory Council was set up under the guidance of Fred Reeve, Benjamin Ngaira and others. Such a council was proposed by the Elliott-Lampman report and presented to African leaders and the mission staff in 1953. Five members of the Yearly Meeting and five persons representing the mission staff sit on this council. It is the duty of this key group to coordinate the work of Friends Africa Mission with East Africa Yearly Meeting and its constituent members. Always the focal center must be people, the folk who make up East Africa Yearly Meeting and the folk who are their neighbors. The sponsoring churches in America have been inclined to make Friends Africa Mission the focal center of interest and concern. Even mission

staff members may have been tempted to put the emphasis in the wrong place. Increasingly Friends Africa Mission should become the cooperating associate of East Africa Yearly Meeting. In many situations, the mission should play the part of an humble servant—and rejoice in doing so.

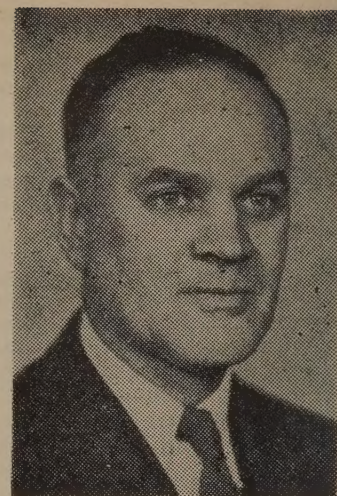
During the months in Africa it was my privilege to spend many hours in conference with African elders and leaders. Repeatedly I was impressed by their wisdom, understanding and spiritual insight. The younger English-speaking leaders, some with overseas experience, have kept the respect and confidence of older church leaders. At the same time these younger men with broader horizons are guiding the Yearly Meeting into deeper spiritual life and toward better understanding of their mission as Christian leaders. This service is performed in humility but with vision and statesmanship. I always came away from conferences with these African Christian leaders uplifted and filled with hope. They are a constant challenge to us as we tread our pedestrian way in Friends meetings of America. It may well be that apart from them our own spiritual life cannot come to fulfillment.

Friends of East Africa Yearly Meeting invited me to come back in ten years. Should such a return visit be in the ordering of Divine Providence, we are incapable of imagining or visioning developments that will take place during the intervening years. East Africa Yearly Meeting is definitely moving toward maturity.

Milton Hadley To Serve Peace & Social Concerns

Milton H. Hadley, present Field Secretary for New England Yearly Meeting, has been appointed Secretary for the Board on Peace and Social Concerns of the Five Years Meeting and will begin service near September 1.

Raised in Western Yearly Meeting, Milton Hadley attended Plainfield Academy and Earlham College. He taught in Illinois and Iowa until 1928, when he entered pastoral work at Fairmount, Indiana. This was followed by ministerial service at Chicago, Springfield in North Carolina and Durham, Maine. His pastoral work was interrupted while serving at White's Institute and Quaker Hill. He has also spent two periods in Washing-



ton, D.C. helping the Friends Committee on National Legislation.

Milton Hadley is married to Freda Hadley, a past President of the United Society of Friends Women. Both are widely known in the Society of Friends. Milton Hadley has written, "To me, the work of the Board on Peace and Social Concerns is not an end in itself, but an essential expression of our Christian way of life. If our love of God does not include love and right treatment of fellowmen, our own relationship to God is undermined and the relationship of others to God is hindered."

Lela Mills, Austin Wattles To Serve Indian Work

At the meeting of the Associated Executive Committee of Friends on Indian Affairs held at Montclair, New Jersey, Meeting on May 4 and 5, Lela Mills was appointed Educational Secretary for the Committee. Lela Mills is well known all over Quakerdom in her own right, as well as the wife of Sumner Mills, Clerk of the Five Years Meeting. Lela and Sumner Mills recently returned from a trip around the world in company with Clarence and Lily Pickett. Lela Mills is well acquainted with Friends work in Oklahoma through frequent visits to the Centers. She is a member of the special committee appointed last year to visit Hominy to plan the future of the Osage work.

It is hoped that the work of the Associated Executive Committee may be presented by Lela Mills at many of the approaching Yearly Meeting sessions. Requests for information and literature on Friends Indian affairs should be addressed

to her at R.R.3, Box 847-P, Indianapolis 21, Indiana.

Present at the meeting of the Associated Executive Committee of Friends on Indian Affairs from the Oklahoma centers were Ruth Perisho of Wyandotte, Lucille Pickard of Council House, Armin L. Saeger of Kickapoo (McCloud), and Ivan N. Clark of Osage (Hominy). It was a real privilege to have also present Jack Core of Hominy who has so ably and devotedly taken the leadership in keeping the Osage work going from April, 1956, when Philip and Susie Frazier left Hominy until March, this year, when Ivan Clark went there as Friends' representative.

Samuel and Clarissa Cooper had returned from their extended travels among Friends, which included our Oklahoma centers, in time to attend and bring reports to our Committee sessions. They had been at Wyandotte at the time of Ermin Perisho's death and were able to give much assistance and comfort to Ruth and Mary Emily Perisho at that time.

The Meeting expressed warm appreciation for the lives of Ermin and Ruth Perisho together at Wyandotte and deep sympathy for Ruth and Mary Emily in their bereavement.

Upon the recommendation of Ruthanna M. Simms, Chairman of the Scholarship Committee, it was decided to establish an Ermin C. Perisho Memorial Fund to be used to give assistance in securing higher education to students from any of the Centers.

On Friday evening several members of the Associated Executive Committee met with the Indian Committee of New York Yearly Meeting. The New York Committee contributes to the Oklahoma work and also maintains a variety of Indian interests including Indians of the New York reservations, Indians who have migrated to the New York City area and education for their Yearly Meeting constituency regarding National Indian affairs.

* * *

Austin and Joan Dudley Wattles, members of Central Philadelphia Monthly Meeting, have accepted appointments to work at the Friends Indian Center at Wyandotte, Oklahoma. They will serve the Monthly Meeting at Wyandotte where more than 100 children from the Federal Indian Boarding School are regular attenders. They will also have religious education work with children at the Indian school on Sunday evenings and one mid-

week evening.

Austin Wattles is a graduate of Earlham College (1953) and has done graduate work at the University of Pennsylvania School of Social Work. He did deputation work among Friends in the mid-west during and after college. He has done settlement house work and has worked with David Ritchie of the Philadelphia Yearly Meeting Social Order Committee. Joan Wattles is a graduate of Cornell University and has done graduate work at Johns Hopkins and at Temple. She has had over two years elementary teaching experience in Baltimore and Woodbury Friends Schools and experience as a counselor in summer camps. The Wattles have one child, W. Kirk, about six months old. They spent a month at the Wyandotte Center this past spring. It is expected that the Wattles will begin work at Wyandotte in the late summer.

Lawrence E. Lindley

Earle John Harold 1876 - 1957

Earle John Harold died on April 27 in New Smyrna Beach, Florida. He was born in Westland, Indiana, the son of Dr. Isaac S. and Cordelia Hodgkin Harold. He graduated from Earlham in 1899, taught at Friends Academy at Haviland, Kansas and Friends University at Wichita, Kansas, and then did graduate work at Yale and at Woodbrooke, England. His many years of pastoral work among Friends took him successively to Worcester, Mass.; Greensboro, N. C.; Lynn, Mass.; Wilmington, Ohio; and Marion, Indiana.

Since moving to Florida in 1924 he had been active in the local Congregational and Methodist Churches. For twenty-five years during this period he served as minister in the summer meeting at Tamworth, N. H. He was a moving spirit in the recent formation of a Friends group at Daytona Beach, Florida.

Earle Harold continued a deep interest in all Friends activities and kept in touch with all the Yearly Meetings under which he had served. Combining youthful enthusiasm with mature judgment, he continued to read widely and to maintain an acute interest in world events.

Surviving are his wife, the former Clara O'Neal, whom he married in 1904; two daughters, Betty H. Lewis of Catasaqua, Penna., and Margaret H. Holden of South Hadley, Mass.; and five grandchildren.



Summer Visitor

Charles Williams, a member of Clear Creek Friends Meeting in Richmond, Indiana, has been employed by the Board on Peace and Social Concerns as a summer visitor to Young Friends camps and Yearly Meetings. After a period of orientation at the Friends Central Offices in Richmond, he will attend New England Yearly Meeting; the Conference of Friends in the Americas to be held at Wilmington, Ohio; Western Junior Hi Camp, Western Senior Hi Camp and Indiana Senior Hi Camp at Quaker Haven, Indiana; New York Yearly Meeting; North Carolina Yearly Meeting; Iowa Yearly Meeting; and the American Young Friends Conference at Five Oaks, Ontario, Canada.

A native of Richmond and a junior at Earlham College, Charles Williams has formerly been active in Baptist and Methodist churches. He has participated in many of the religious activities on the Earlham campus and has done deputation work in Friends Meetings. His interest in Quakerism began while he was doing a three year tour of duty overseas in the army, where he worked for a time in the Chaplain's Corps and also aided in the integration process of the overseas U. S. Army.

Our Cover Photo

Edward Nusbaum, a member of First Friends Meeting in Richmond, Indiana, took the photograph on the cover page from the south rim of the Grand Canyon.

Norval Webb, Ernest Lamb

Two new appointments among Friends have been announced. A full report on each will appear in our next issue. Norval Webb has accepted a call to serve as Superintendent of Western Yearly Meeting. Ernest Lamb will serve as interim minister of the East Whittier Meeting in California, beginning September 1.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Friends and the Use of the Fifth Amendment, by Alan Reeve Hunt and Paul A. Lacey; Civil Liberties Committee of Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia 2, Penna.; 25 cents.

This brief, sober, careful analysis of the meaning and significance of the Fifth Amendment for Friends develops three major aspects of its subject: (1) the development of protection from self-incrimination in English law of the 16th and 17th centuries; (2) the meaning and significance of the amendment in the American constitution and legal system; (3) a demonstration of the propriety of Friends use of the full extent of the law. Particularly important are the including inferences which explain the possible use of the amendment by innocent persons, the proper use by guilty persons, the dangers of assuming the guilt of all Fifth Amendment users, and the need when invoking it to study the circumstances of the trial of inquiry, the manner of its operation, and the nature and purpose of the questioning. Throughout this document the reader senses the traditional Friends emphasis on the worth of the individual, particularly in the suggestion that there is something basically degrading to all concerned in forcing a person to incriminate himself.

Robert Agard

The Plymouth Meeting Controversy, a report prepared by the Civil Liberties Committee of Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 2, Penna.; 25 cents.

This is a fair, clear, concise and rational statement of the controversy arising in Plymouth Meeting (village and Monthly Meeting) over the appointment of Mary B. Knowles as librarian of the William James Memorial Library, operated for the community by the Meeting. It is issued by the Yearly Meeting to provide a more accurate account of events than has appeared in the public press. Because Mary B. Knowles had invoked the Fifth Amendment before a Congressional committee, the Meeting's Library Committee sought assurance of both her loyalty and her professional competence. During the period of crisis, both Meeting and Committee upheld the traditional Friends' testimony on oaths, the American constitution rights of separation of church and state and of freedom from self-incrimination, and their practical implications by employing on merit a person who had participated in Communist front organizations. It is hard to determine how accurately the impact of this controversy on the Meeting and the extent of the opposition to Mary B. Knowles are reported. Evidence indicates that most of the opposition came from without the Meeting or from inactive members.

Robert Agard

A Simple Guide to Prayer, by

John Underwood Stephens; Abingdon Press; 117 pages; \$2.00.

You can never buy more book for \$2.00.

"Simple, but as necessary as breath to life. The wealth of heaven brought into the heart. Prayer is like light, which all men know and which no man knows. It may clothe our naked soul, then we can speak directly to our Lord. We pray, not only with our lips but with our ears. To obey his voice we were born. In the prison of doubt the lock is on the inside. Prayer can stir in any heart, fall from any lips, any time."

In this book, John Stephens has brought us face to face with what Jesus meant when he said that men ought always to pray and not to faint. It has been a great help to me. I challenge anyone to read it and not feel the same about it.

Lyman C. Platt

* * *

Nearer to Thee, Meditations from the Revised Standard Version Bible, compiled by Harriet Ann Daffron and Betty Jean Clark; Thomas Nelson and Sons; 160 pages; \$3.00.

From the poetry and sermons of the Old and New Testament, words of inspiration and hope have been organized under readily usable sub-titles. The selections have been uniquely arranged to bring out the thought at a glance, which is a most helpful feature. Suitable for reading aloud in family worship, alone, or in groups, these passages speak to each condition of spirit.

Ruth P. Stoffregen

HERMIT THRUSH IN A RAINY DUSK

I have heard the mocking bird
Shatter the azure globe of night
Into a chaos of splintered crystal
Under the jade starlight.

And I have heard the meadow lark's
Flute and violin
Across these upland pastures,
Magical and thin.

But you, in your shabby coat,
Little hidden minstrel of the elfin throat,
Waking your flute as day draws its portal
To music immortal—
Light and dark blending,
Ascending . . .
Ascending . . .

You have etched my heart with song
And burnished off the pain—
One small bubble of ecstasy
Singing in the rain.

Marion Doyle

MIDSUMMER FOG

Nothing was real . . . The world had lost its edges . . .
Even the sleepy bird in the shadowy hedges
Was nothing more than a silver syllable
That seemed an echo of a far-off knell.

Climbing the hill, we went, a misty blur:
Two atoms wrapped within the silver fur
Of fog and silence—bound, yet held apart
By the echo of angry words in each obstinate heart.

But on the hill top, suddenly—the sun!
We gazed back, breathless; by our awe made one:
Here was no struggle of dark against dark,
But the arch of blue sky and the song of the lark . . .

And low in the valley, a great silver sea
That flowed like the tide of love's infinity.

Marion Doyle

The Sunday School Lesson

Prepared by John C. Harvey

July 21

Caleb: Dauntless Faith

Numbers 13 and 14 and Joshua 14

Although Caleb is not listed among the heroes of faith in the eleventh chapter of Hebrews, he would certainly be at home among that group. He lived a life to illustrate faith as the assurance of things hoped for, the conviction of things not seen. His was not a blind faith, for he saw the "facts" that were very much in evidence; but he also saw other facts just as real which did not appear to the casual observer. These other facts gave him the assurance of receiving things hoped for.

Who are the realists? Are they the men who can point with devastating accuracy to the facts of decline? It is comparatively easy, in a world of constant change, to sort out facts which all point in one direction. Many discouraging pictures can be seen, if that is what we are looking for. Reasons why "we are bound to fail" in any situation can be piled high. But why be a one-sided realist?

There is no need to be all optimistic or all pessimistic. Caleb knew that there were giant obstacles in the path of the Hebrews, but he saw more of the facts in the case than the other spies saw. He remembered a promise which God had made long ago. He saw a destiny for his people. He was aware of the power of God. By comparison, the obstacles became smaller.

It cannot be stressed too strongly in this lesson that the difference between Caleb and Joshua and the other ten spies was a difference in their inward attitude. All twelve saw the same things, and all reported that it was a good land. The difference is made clear in Numbers 14:24—"My servant Caleb . . . has a different spirit." This difference made it possible for Caleb and Joshua to see more of the facts than the others saw. Compare the account in the sixth chapter of II Kings where the eyes of Elisha's servant were opened to see resources of which he had been unaware.

Caleb's concern centered in the question of whether or not the people would please the Lord. "If the Lord delights in us, he will give us the land." That is a worthy point for our concern. Are we living in

harmony with the purpose of the Lord, so that he can take delight in our ways? We cannot gain the support of the Lord by pleading with Him to come over to our way; but we can gain that support and power by doing things in keeping with His will. We succeed when we go "with the grain" of His purpose for man. Caleb was right in being supremely concerned that people live in such a way that the Lord can take delight in us.

Caleb waited a long time to claim his promised share of the good land. When he did make his claim, no one disputed it. There is something very heartening and unquestionably right in seeing a good and faithful man stand on his feet and lay claim to that which is rightfully coming to him.

Questions: What are some of the things that obstacles can do to a man? List possible ways to overcome obstacles. Does physical weariness have anything to do with faith?

July 28

Gideon: Combating Paganism

Judges 6:1 through 8:28

As the children of Israel changed from a nomadic life in the wilderness to a more settled agriculture in the Promised Land, they faced many problems of adjustment. One of these adjustments had to do with religion and economics. True, Jehovah had brought them out of Egypt and had done many mighty works for them, but would He make their crops grow now in this strange land? The Canaanite farmers (experienced in that area) said that Baal was the god who would bless the land and cause it to produce. And the temptation to bow the knee to the one who promised the most in economic blessing was strong.

Have some present-day leaders yielded to a very similar temptation? What about the tendency in some quarters to put the blessing of Christianity upon a certain type of economic system? When adjustments have to be made, which should be changed—one's religion or one's economic philosophy? Even so fine a practice as tithing can be debased when we urge people to tithe and see how the Lord will bless them financially. Does that mean that we serve God only when we prosper materially? That would be more like Baal-worship.

No, God is God, and we must make our adjustments to fit in with His purposes, not try to "find another god" when we do not get our way or when we are not blessed financially.

Paganism is "going after other gods," and it takes different forms at different times. We are more apt to use the word secularism in describing the absence of God-consciousness in our life. Baalism in that day was very similar to secularism in our day. Both put too much emphasis on material things, to the exclusion of higher and more abiding values.

How do we combat this spirit of paganism or secularism? Gideon's way was dramatic and unquestionable in its meaning. Tearing down the Baal altar served to bring the issue sharply to the attention of the people. Carrie Nation's way was like this in some respects. Undoubtedly there are times when such forceful ways serve God's purposes.

But even at its best, this is only a first step. It is easy to tear down an old altar, and often difficult to build a better one in its place. It is easier to criticize than to construct. Gideon built the Jehovah altar after tearing down the old one, thus setting the challenge before the people to worship as they had been taught and to follow the Lord their God.

Gideon was also one who practiced what he preached. After rousing the people, he followed through with the task of leadership in the difficult role assigned to him. The student of today's lesson will do well to read the entire account of Gideon and his exploits. Note carefully also his humility.

One thing is obvious in our struggle against secularism today. We are going to have to learn to be contented with a more moderate "success" in the acquiring of material things. We are going to have to discover ways of becoming less gullible as consumers and more comprehensive in our understanding of human and spiritual values. We need to see things in a new light, and we need to see people in a new light—God's light.

Questions: What resources does Christianity possess that are most useful in combating paganism? Is there any paganism in the church? What gods are we tempted to worship today?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

Four Indiana Friends recently visited the Friends Meetings at Penn, Long Lake and Traverse City, Michigan, in the interests of Friendly visitation and missions. John Compton, Edgar Smith, Kenneth Pickering and Ernest Lamb spent four days on the trip, speaking and showing slides in the three northern Meetings.

* * *

William Mesner, son of Raymond D. and Erma Marsh Mesner, graduating from Central City, Nebraska, High School in May, was awarded an Alternate Regents Scholarship to the University of Nebraska. He is the fifth one in this family to have earned either Regents or Alternate. He is active in Central City Friends Meeting in the choir, the Sunday School and the young Friends group.

* * *

Francis and Alice Dart and their three children left in June for two years in Nepal, where Francis Dart is to advise on the setting up of science courses in the new state university in that Himalayan country. Francis Dart, a professor at the University of Oregon, is a member of Pacific Yearly Meeting and is active in the American Friends Service Committee.

* * *

Friends University in Wichita presented Distinguished Alumni Awards this year to Errol T. Elliott of Richmond, Indiana; H. Claude Holmes, a Wichita dentist; and Edra Weathers, a Wichita educational leader. Each was presented the award for his or her contribution to society since graduating from Friends University, continued interest in his or her Alma Mater, and outstanding records in the professional field.

* * *

The Boy Scout Jamboree to be held at Valley Forge, Pennsylvania, this summer, will include a "Religious Freedom in Action" day on Sunday, July 14. Various religious services will be held, including a Quaker Meeting for Worship. The Friends Meeting will be held on the Outer Line Drive, south of Memorial Arch at 10:30 a. m. All Scouts are invited, and Friends who are Scouts are urged especially to attend.

* * *

Elohim Ajo, who graduated in June from the United Theological Seminary at Matanzas, will serve as pastor of the Puerto Padre Friends Meeting in Cuba. His thesis at Matanzas was on "George Fox and the Inner Light." Nancy Torres, also a Matanzas Seminary student, will be Cuba's representative at the Conference of Friends in the Americas to be held June 26-July 3 at Wilmington, Ohio.

* * *

Friends missionaries overseas due for a furlough in the coming year include Wilbur and Miriam Beeson of the Friends Africa Mission, Mabel Hawthorne and Helen Ridgway of the Friends Africa Mission, Anna O. Langston of the Friends Girls School in Ramallah and Arthold and Cathryn Latham of Jamaica. Frederick and Susan Reader and Rodney and Joan Morris, short term workers at the Friends African Mission, will complete their terms of service this summer.

* * *

Recent articles in national publications by or about Friends include "Japan's Atomic Fears," by E. Raymond Wilson in the *Christian Century* for May 1; "The Next Pope," by William Hubben, in the *Christian Century* for June 5; and "Isle of Hope in Hong Kong," in the *June Reader's Digest*, a description of the work of Gus and Naomi Borgeest, Friends who work among the refugees from Communist China on Sunshine Island near Hong Kong.

* * *

Anna Langston, principal of the Friends Girls School in Ramallah, Jordan, reports that the office furniture placed in her office in memory of Frances E. Wheeler is in use and is much admired by students and visitors. A desk, four chairs and cabinet were given to the principal's office in the Girls School by the United Society of Friends Women to pay tribute to the work of Frances Wheeler, a leader of the U.S.F.W. in New England Yearly Meeting.

* * *

The new gymnasium at William Penn College, Oskaloosa, Iowa, was formally dedicated on June 1. Glenn Cunningham, former mile champion and internationally known athlete, was guest speaker. Robert Caldwell, a Penn alumnus who is

executive secretary of the Cedar Rapids Chamber of Commerce, read the dedicatory statement. The \$250,000 Penn gymnasium has been an important feature of the expansion and improvement of the William Penn campus and program.

* * *

Whittier Friends Meeting in California recently celebrated its seventieth anniversary. Several other anniversaries that will be observed there this year are: August 14—70th anniversary of the first Meeting House; October 6—55th anniversary of the second Meeting House and 40th anniversary of the present Meeting House. On December 15, the morning service will be televised as part of the observance of the 150th anniversary of the birth of John Greenleaf Whittier, which falls on December 17.

* * *

The Friends Centre in Dacca, East Pakistan, is on CARE's priority list to receive new American text and reference books as soon as contributions are made available. The Friends Centre runs study groups for Pakistani teachers striving to improve educational standards, particularly in the lower grades. CARE hopes to send specifically-requested texts on kindergarten, elementary and rural education. Friends interested in this or other book projects should write the CARE Book Fund, 660 First Ave., New York 16, N.Y.

* * *

"The Meaning of Membership" was the theme of a seminar for ministers and elders held in May by Wilmington Yearly Meeting. Clark Ellis and Wilbur Kamp of Xenia, Wallace Collett of Cincinnati and Raymond Braddock of Waynesville, all in Ohio, were on the panel, with Harold N. Tollefson as moderator. The need for an understanding of Friends principles, membership as a responsibility for work and sharing, the problem of non-resident members, the attraction of new members, and the need for the counselling of members who have problems they cannot solve by themselves, were phases of the theme discussed.

* * *

Horst Rothe, a physician and surgeon at the Friends Hospital in Kaimosi, Kenya, East Africa, whose special interest is tuberculosis, has spent three weeks recently at the King George V hospital in Durban, South Africa, studying lung surgery. Horst Rothe earlier visited several TB projects in South Africa, and for the past several years has been instrumental in setting up the program of building cottages for post-operative TB cases at the Friends Africa Mission. He is

Coming Events

AUGUST 5-10—North Carolina Yearly Meeting; Guilford College, N. C.

AUGUST 6-11—Baltimore Yearly Meeting; Western Maryland College, Westminster, Md.

AUGUST 15-20—Wilmington Yearly Meeting; Wilmington College, Ohio.

AUGUST 15-20 — Iowa Yearly Meeting; Oskaloosa, Iowa.

AUGUST 16-22—Indiana Yearly Meeting; Earlham College, Richmond, Ind.

AUGUST 20-25—Western Yearly Meeting; Plainfield, Ind.

AUGUST 24-31—North American Young Friends Conference; Five Oaks Camps, Ontario, Canada.



A total of 237 years of service is represented by the eight members of the faculty and staff at Guilford College shown above, all of whom have been with the institution 25 years or more. All but two are members of the Society of Friends. Front row, left to right; Ernestine Cookson Milner, Professor of Psychology, 27 years; Dr. Clyde A. Milner, President, 27 years; N. Era Lasley, Registrar, 34 years; Dr. Eva Galbreath Campbell, Professor of Biology, 33 years.

Back row: Dr. Harvey A. Ljung, Dean of the College and Professor of Chemistry, 26 years; Dr. Philip W. Furnas, Professor of English, 30 years; Dr. Algie Inman Newlin, Professor of History and Political Science, 30 years; Dr. E. Garness Purdom, Professor of Physics, 30 years.

Quaker positions of service also held by this group include: Ernestine Milner, Chairman of the Girls Aid Committee for North Carolina Yearly Meeting; Clyde Milner, Chairman of Board of Education of Five Years Meeting, member Executive Council, member Yearly Meeting Evangelism and Outreach Committee; Era Lasley, for many years on the Committee of Preservation of Records for the North Carolina Yearly Meeting; Harvey Ljung, Assistant Clerk of New Garden Friends Meeting; Philip Furnas, Clerk of Greensboro Friends Meeting and of New Garden Quarterly Meeting; Algie Newlin, former Clerk of the Five Years Meeting, Clerk of North Carolina Yearly Meeting.

a recognized authority on tuberculosis in Africa and is considered to be one of the best surgeons in Kenya.

* * *

The Yokefellow Movement, which since its inception has had its headquarters at 228 College Avenue, Richmond, Indiana, is now entering on a new aspect of its work. The Yokefellow Movement is establishing the Yokefellow Institute, an educational venture directed toward the religious education of lay men and women. Institutes of one week or one weekend will be held at the retreat house on College Avenue. First director of the Institute will be the Rev. Samuel Emerick, formerly pastor of the Methodist Church at Bluffton, Indiana. Founder and President of the Yokefellow Movement is Elton Trueblood.

* * *

Patrick Murphy Malin, Friend and director of the American Civil Liberties Union, gave the commencement address at Howard University, where he was given an honorary degree together with Jackie Robinson and Martin Luther King. Donald B. Spitler, Superintendent of California Yearly Meeting and member of the Board of Trustees of Whittier College received the honorary degree of Doctor of Divinity from Whittier College at its Commencement Exercises on June 8.

Howard E. Kershner, Friend and editor of *Christian Economics*, delivered the Commencement Address at Grove City College on June 8. An honorary Litt. D. was conferred upon him by the College.

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Wilbert Braxton has been appointed Director of the National High School Program of the American Friends Service Committee and will begin his duties in late summer. A graduate of Guilford College and Haverford College, he was with the Friends Boys School at Ramallah, Palestine (now Jordan) during 1935 and 1936, and served as principal of Friends Boarding School at Barnesville, Ohio, from 1944 to 1947. He was a member of the American Friends Service Committee's first work camp, held in 1934. Wilbert Braxton has been given a one year leave of absence from William Penn Charter School in Philadelphia, where he is head of the Science Department, to direct the AFSC High School Program.

* * *

Another Quaker contact with the new state of Ghana in Africa occurred when Joseph Assan-Mensah of Ghana, who is studying in Toronto, filled in as office secretary for the Canadian Friends Service Committee when the regular secretary, Marion J. Clarke, became ill and resigned her post. Cecil R. Evans, successor to Fred

Haslam as Secretary of the CFSC, has been visiting Friends groups in the Canadian West. Recent activities of the CFSC include sending primus stoves for the Port Said evacuees in Egypt, planning for the Neekaunis Seminar at which Elfrida Vipont Foulds will speak, participating in the Toronto Mental Health work-camp, abiding in the Quaker Program at the United Nations, and, the main concern of the Committee, supporting Ed and Vivien Abbott, Canadian Quaker doctors, and their family in Rasulia, India.

* * *

Estes Kefauver spoke at the Centennial observation at Friendsville Academy in Tennessee on May 25. Others participating in the service were Howard Yates, Mayor Marvin McGill, Josephine Dunlap, Ned Lee and Principal Lindley Best. Plans for the Young Friends workcamp to be held at the Academy July 15 through August 10 have been announced by the Young Friends Committee of New England Yearly Meeting, which with the cooperation of the Youth Department of the Five Years Meeting, is sponsoring the workcamp. George Jones Jr., an alumnus of Earlham College and minister of Westport Meeting in Massachusetts, will be director. Purpose of the workcamp is to help the Academy, which is "rendering a splendid service on its very low income." Young Friends are expected to stay from one or two weeks through the entire period.

* * *

Margaret Jones of Moorestown, New Jersey, whom many Friends have met as they attended the United Nations Seminars which she guided, has just begun a year's assignment with the American Friends Service Committee's Material Aids Program in Vienna, Austria. Margaret Jones has been with or close to the AFSC in a variety of capacities for over thirty years, the most recent being as coordinator of the Seminar Program of the Quaker United Nations Program in New York. Another recent AFSC appointment is that of Rolland and Janet Henderson to the Workcamp Program in Japan for two years. Rolland Henderson is a graduate of Scattergood School and Haverford and a member of Iowa (Conservative Yearly Meeting); Janet Henderson is a Westtown and Bryn Mawr graduate and a member of Philadelphia Yearly Meeting. Rolland Henderson is an engineer, and both have had previous workcamp experience.

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B. Tartt Bell, Executive Secretary of the High Point, N.C. office of the American Friends Service Committee; Elsie Bergman of Seattle, Washington; Karl Fagg of Corvallis, Oregon; Kumiko Fukai, recent graduate of the Japan International Christian University; Betsey Gidley of Austin, Texas; Virginia Leinaw of Santa Barbara, California; L. Willard Reynolds, Friends pastor at Earlham,

Iowa, Madeleine Y. Stephenson of Berkeley, California; Hibbard Thatcher of Nashville, Tennessee; and Nancy Torres, Seminary student at Matanzas, Cuba, are the members of the 1957 Summer Leadership Study Tour sponsored by the Friends World Committee. Three of the group will attend the Conference of Friends in the Americas to be held June 26-July 3 at Wilmington, Ohio. All will attend the Pendle Hill Summer Session. In early August the group will spend two days with the Quaker Program at the United Nations, two days in Washington, D.C. with the work of the Friends Committee on National Legislation, and two days in Richmond, Indiana, with the Five Years Meeting and various pastoral Meetings.

* * *

Beacon Hill Friends House, a residential center in the downtown area of Boston, is being launched by Friends in New England Yearly Meeting. The large residence property and its furnishings at 6 Chestnut Street is to be donated, together with an endowment, by the former owner. It is hoped to have the house ready for limited occupancy in September; special study programs will be inaugurated as soon as possible. The purposes of the project are to foster the distinctive principles of the Religious Society, to provide opportunities for the development of leadership for the Society, and especially to maintain a center where members of the Society of Friends and persons sympathetic to its principles, including students, may live and meet together. The residence accommodations would be suitable for single students or married couples without children and it is expected to care for about 25 people. Interested Friends should write to the Beacon Hill Friends House, c/o Caleb A. Smith, Temporary Chairman, 23 Appian Way, West Barrington, R. I.

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Grigor McClelland, a member of the Newcastle-on-Tyne Meeting in northern England who has visited Russia and China recently, is currently on a tour of the United States, under the auspices of the American Friends Service Committee. On his schedule are Institutes at Pottstown, Penna.; Topeka and Wichita, Kansas; Boone, Iowa; Idyllwild, California; Pinecrest, California; Pittsburg, Penna.; and Pembroke, New Hampshire; and a series of speaking engagements in the Pacific Northwest. Grigor McClelland visited the Soviet Union in 1952 and China on two occasions during the past five years—in 1952 and again in 1955, as a member of the British Friends official mission to China. He was a member of the Friends Ambulance Unit during World War II, serving in the Middle East, North Africa, Italy and Western Europe. In 1946 he became involved with rehabilitation work with Displaced Persons, including many from Russia and Eastern Europe, and from

these contacts has come a keen interest in reconciliation between East and West. In England he is managing director of a chain of 59 grocery stores.

* * *

Iowa Yearly Meeting week, August 15-20, will include a weekend for the first time this year. Ministry and Council will begin on the 14th with meetings and an address by Carl Byrd, pastor of the Lynnvill Meeting. Charles S. Ball, President of William Penn College, will be the featured speaker, with an address at 7:30 p. m. on Thursday, Friday, Saturday and Sunday. At the 11:15 inspiration hour, Iowa Yearly Meeting pastors will speak: Richard P. Newby on Friday, Almon White on Saturday, and Clifford Wolfe on Tuesday. Other highlights of the Yearly Meeting include a panel discussion of the concerns of the Evangelistic Committee on Thursday afternoon, with Duane Moon as moderator; a talk on "Missionary Experience in Jamaica" by Arthold and Cathryn Latham on Friday morning; an address on Friday afternoon by Howard Kershner; William Penn College Day and recognition of newly recorded ministers on Saturday; Sunday morning message by Charles S. Ball; a Missionary Youth Rally Sunday afternoon with Wilbur Beeson as speaker; a discussion of Five Years Meeting matters led by Russell Rees on Monday morning; an address by Wilbur Beeson on Monday afternoon and one on Monday evening; addresses by Edward F. Snyder of the Friends Committee on National Legislation and by Clarence

E. Pickett of the American Friends Service Committee on Tuesday afternoon.

Friendly Fellowship

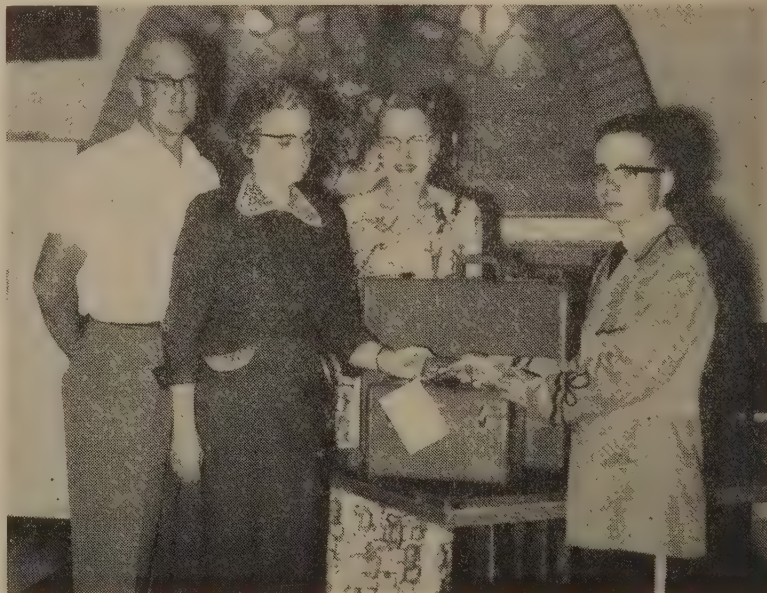
SPICELAND, INDIANA — One of the outstanding social events of Spiceland Friends took place May 25 when the Quaker Men prepared and served the Mother and Daughter Banquet. Esther Coffin very graciously performed her duties as Mistress of Ceremonies. Jean Sorrell led the group in song accompanied at the piano by Sue Adams. Edith Moffit gave a warm welcome to the daughters. Patty Kennedy then responded. Jo Ann McCormack Jr., Nancy Coffin and Barbara Clapp rendered solos.

Wanda Harvey of New Castle, the speaker of the evening, gave a very graphic and entertaining review of her experience when she and her minister husband exchanged jobs for one week.

Minnie Deem was honored as the oldest mother present; Carolyn McCoy as the youngest mother present.

George Evans in the role of a train porter very effectively presented Sue Adams with three pieces of luggage, a gift to her from the Quaker Circle. Ellis and Sue Adams and their son Ralph (10½ years old) will leave soon for Kaimosi, Kenya Colony, where Ellis Adams will be in charge of supervising the 1,000 acre farm belonging to the Friends Africa Mission.

The Committee responsible for arrangements included Cordelia Wright, Ethel



Ellis and Sue Bundy Adams, to the left above, who leave in the fall for Friends Africa Mission, Kenya, East Africa, are shown with the luggage presented to Sue Adams by the Quaker Circle of the Spiceland, Indiana, Friends Meeting. Behind the luggage is Esther Coffin; to the right is George Evans, who presented the luggage. Ellis Adams has been appointed Farmer and Demonstrator for the 1,000 acre farm at the Mission. He is being sponsored by Quaker Men. See story of presentation above.

Prignitz, Marjorie Baird, Lola McCormack Sr. and Bernice Eilar. Men serving as chairman of cooking and clean-up committees were Ralph Hollinger, Russel Coffin, Joe Poynter and Ralph Pickering.

Bernice Eilar

* * *

SMYRNA, IOWA — Ackworth Quarterly Meeting met with Smyrna Friends May 25 and 26. Paul Hadley, pastor at Indianola, brought the morning sermon. In the business session, plans for Vacation Bible School in all Meetings were reported. Indianola and Ackworth are holding a two week session at Ackworth beginning June 3 as the Indianola Church is under construction. Special Easter services were held in all five Meetings, with welcoming of new members. Middle River and Ackworth met for Easter Sunrise Service and breakfast with nearly one hundred in attendance. William Pribbenow, pastor from Middle River, brought a timely message, the Middle River choir sang, and a pageant was presented by Ackworth.

President Charles Ball of William Penn College was the speaker at Smyrna Sunday morning, assisted with music by Penn College talent. The young people sponsored a special musical service for Sunday afternoon.

Anna Vore

* * *

CAPE COD AREA, MASSACHUSETTS—Friends have been in existence and consistently meeting for worship in this area for 300 years. Sandwich Monthly Meeting was the first organized meeting in America. This coming October, Sandwich Quarterly Meeting will be held in the old Meeting House, and appropriate observances will be recognized. A history of the establishing of the Monthly Meeting will be read, and a special address will be given by J. Bernard Walton of Philadelphia.

The South Yarmouth Meeting House closed for many years save for occasional meetings during the summer is now open each week for worship with a good sustained attendance. Friends anticipate the summer Quarterly Meeting session to be held in the Meeting House at West Falmouth.

New Bedford Monthly Meeting has within its compass three particular Meetings, Long Plain, Mattapoisett, and New Bedford. Each of these Meeting Houses are in excellent repair. Regular meeting activities are carried on in Mattapoisett and New Bedford, but at Long Plain meetings for worship are held once a month. Annual May fellowship day sponsored by the Greater New Bedford Church Women was held in the Spring Street Meeting House in New Bedford. Dr. W. Linwood Chace, dean of Boston University School of Education, spoke on "Free Schools in Free America."

At Smith Neck Meeting House a series of meetings was held in May when the Rev. Edward A. Hailes, Negro minister of



John
and
Edna
Wright
(See
story
below.)

Union Baptist Church in New Bedford spoke each evening on the subject, "Spiritual Dynamics."

James A. Coney

* * *

JONESBORO, INDIANA — Jonesboro Meeting still feels the impact of messages brought by Walter McAdams, of Amboy, in a series of evangelistic services shortly before Easter. The meetings were well attended and the young people displayed unusual interest both in attendance and active participation.

We now have a robed youth choir, organized and directed by Bob and Marilyn Cox assisted by Marguerite Mock. Several women of the Meeting cut and sewed the robes. Sunday School attendance is on the increase. It has been necessary to enlarge the nursery and install more cribs and other equipment. At the close of the Easter morning worship service Delmar Mock dedicated sixteen babies.

Edna Baskett, chairman of Migrant Ministry in the Grant County Council of United Church Women, has been invited by groups in other denominations to speak on this work. This year her responsibility will be heavier because a greater number of migrants will be in the Grant County area than heretofore.

Jonesboro Meeting was happy to have one of the Earlham teams at morning worship service recently. Their devotional spirit was much appreciated. A fellowship luncheon was served in the church basement at the noon hour.

Delmar and Marguerite Mock have consented to serve as pastors in Jonesboro another year. They will have completed 14 years of pastoral work in the local Meeting at the close of the present church year.

Miriam Jay

* * *

LONG LAKE, MICHIGAN — John and Edna Wright have resigned as ministers of the Long Lake Friends Meeting effective

August 31. It is necessary for John Wright to give up his ministry due to his health. During the eighteen years they have been at Long Lake, they have become beloved members of the community and it is with regret that the Meeting accepts the resignation.

The Wrights will be remembered for serving as ministers also at St. Marys and Van Wert, Ohio; Portland, Dublin and Jonesboro, Indiana.

When the Wrights came to reopen the Long Lake Meeting, it had a very small membership, but through the years there has been a steady, healthy gain in membership and in spiritual growth.

The Meeting House has received many improvements including a basement with oil furnace, kitchen and classroom, enlarged auditorium with new entrance, interior decorating, new floor and partial carpeting. At the present an addition is in progress to include three basement classrooms with a classroom, nursery and rest rooms on the main floor.

Much credit for the spiritual deepening of the worship service and the building improvements goes to John and Edna Wright for their loyal and sincere service to the meeting. The entire Long Lake community will miss their ministry.

Joan Lautner

WANTED

Responsible party to take over low monthly payments on a spinet piano. Can be seen locally. Write Credit Manager, P. O. Box 11, Shelbyville, Indiana.

WANTED

A cook to live in, for the Bertha Ballard Home at Indianapolis, Indiana, to start in September. Salary and room and board. References required. Contact Mrs. Mary A. Osborn, 411 N. Delaware St., Indianapolis, Indiana.

Further Comments

To the Editor:

Further comments on the best controversy in Quakerism. (See The Historic Peace Testimony by Elton Trueblood, May 2, 1957).

Being wise as serpents and harmless as doves implies a knowledge of serpents . . . serpents kill for food only, and do not strike at man except in defense. When all animals are handled properly, they do not even defend themselves . . .

The doctrine of total depravity is deeply imbedded in military philosophy . . .

The authority of the life of the ex-soldier, William Penn, led by the spirit, carries considerably more weight than the authority of Barclay's abstractions. The dualism of the latter is more akin to Luther's position than it is to Fox's.

Portland, Maine David Welty

* * *

I want to thank you for the stimulating discussion on our peace testimony in *The American Friend*. Especially helpful to me were the articles by Lewis Benson (February 21) which reminds us that our peace testimony is a *witness*, Henry J. Cadbury (May 16) which shows that it is *personal*, and Elton Trueblood (May 2) which avows that it is *positive*.

This sentence in Dr. Trueblood's otherwise fine article disturbs me. "Our purpose, we must remember, is not the avoidance of personal guilt, which is a self-centered purpose, but rather that of helping to make peace." I am a pacifist not because of its pragmatism. I believe it is pragmatic and I think I am able, in a small measure, to give reason for this hope. However, it is primarily a faith and a commitment to the Master who teaches us not to kill, not to hate, not to resist

evil, but rather to overcome evil with good. I want to obey my Lord and to be found on His side. The first tenet of pacifism to me is to be personally living the kind of life that gives no rise to war. This may appear to be negative but is it not a positive thing to seek the "good life"? Of course we pray and hope and work for peace but if this fails to prevent another war it is not to say pacifism has failed . . . Even if war should come I must continue my witness to the better way and must myself live that better way . . .

Generally we relate our pacifism mainly to a consideration of war and militarism. But it seems to me that pacifism includes the utter renunciation of all coercive force. We seem to forget that Jesus taught and practiced non-resistance and positive good will rather than merely the avoidance of violent methods. His teaching is concerned with, not the tools, but with the spirit, i.e. non-coercion by any method. More correctly stated, a spirit of love that

knows no compulsion, only drawing power. A person or group is never to impose its will upon another group or person. Let us utterly renounce all forms of compulsion in our own lives and then by tender witness and loving exhortation let us seek the abolition of all coercive policies, whether it be in our homes, monthly meetings, businesses, or government; whether it be with weapons of steel, economics, politics, civil disobedience or just plain personal domineerance. Some Friends are concerned with the coercive qualities of our socializing government and it seems Quaker pacifists need to do some exploratory work in this field . . .

Des Moines, Iowa

Orlando Dick

Correction

Paul J. Furnas, comptroller of Earlham College, will retire June 30, 1958, coincident with the retirement of Thomas E. Jones as President. The year was omitted from an earlier announcement.

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BIRTHS

FOURNIER — To Gilbert and Carolyn Jane Bateman Fournier of Wenham, Mass., a daughter, Jane Ruth, on June 1. Carolyn Jane Fournier is an active member of Lawrence Meeting.

KING — To Dale and Betty Watkins King, a son, Elton Dale, on December 23, at Central City, Nebraska.

SIDDERS — To Dean and Barbara Watkins Sidders, a daughter, Lorene Kay, on December 19, 1956, at Central City, Nebraska.

THOMAS — To Lee B. and Joan Thomas Jr. of Louisville, Kentucky, a daughter, Margaret Lee Thomas, on May 31. They are members of the 57th St. Meeting in Chicago.

TRUEBLOOD — To D. Martin and Margaret Trueblood of Blue Bell, Penna., a son, Christopher Scott, on May 15.

MARRIAGES

JACOBS-WARD — Olga Ward to Allan Jacobs, son of Ina Jacobs and the late Allan Jacobs, Friends minister in Jamaica, on May 17, in Washington, D.C.

STANLEY-STANLEY — Ellen Lenora Stanley, daughter of Lawrence and Martha Stanley of Wabash, Indiana, to Don E. Stanley, of Cincinnati, Ohio, son of Ervin E. Stanley of Whittier, California, and the late Della G. Stanley, on June 15 at the Earlham College Meeting House, after the manner of Friends. Don Stanley is pastoral minister of the Cincinnati Friends Meeting.

DEATHS

BEER — Lucy Beer, a member of the Campus Friends Meeting in Wilmington, Ohio, on June 3. She was born January 20, 1898 in Karlsruhe, Germany. In 1920 she was married to Otto Beer. They came to the United States in 1937 and lived in Vineland, N. J., where they were members of the Woodstown Meeting. They moved to Wilmington, Ohio, in 1951 where they lovingly and devotedly nurtured the early growth of an unprogrammed Friends Meeting on the Wilmington College campus and have been equally faithful in maintaining friendly contact with the established pastoral Meetings in Wilmington Yearly Meeting. Lucy Beer served as Chairman of the social Committee of the Campus Meeting. For the past four years she has been in charge of the College Book Store. Surviving are Otto Beer, Assistant Business Manager of Wilmington College; two sons, Martin of Haddonfield, N.J., and John of Hanover, Indiana; two daughters, Mrs. Joseph Stein of Belmont, Mass., and Mrs. Hilde Grauman of Staten Island, N. Y.; and nine grandchildren. Friends may contribute to a Lucy Beer Memorial Fund which is being administered by the Campus Friends Meeting in consultation with the family.

ETHERINGTON — Mary Arline Etherington, on May 30, at a Logansport, Indiana, hospital, after a long illness. She was born February 28, 1917, the daughter of Roscoe and Ethel Stout Tucker. On November 25, 1943, she was married to Ralph Etherington, who died April 20, 1952. She is survived by two sons, Howard and

Leonard, both at home; her mother, Ethel Tucker; a sister, Mrs. Meridith Kingery; and a brother, Raymond Tucker. She was a faithful member of the New London Friends Meeting. Funeral services were conducted by her pastor, Francis Clark Brown. Interment was in the New London cemetery.

MARSHALL — Lula B. Marshall, on Apr. 1, at her home in Jonesboro, Indiana. Born January 9, 1878, she was a birthright Friend and was faithful to the Meeting as long as health permitted. Surviving are two daughters, Mrs. David Cooper, Albuquerque, New Mexico and Mrs. Robert Farr, Jonesboro; three grandchildren, one brother and one sister. Services were held with Delmar Mock officiating, assisted by Bertha Day. Burial was in Riverside Cemetery, Gas City, Indiana.

WILKINSON — W. Arnold Wilkinson, member of the Lawrence, Massachusetts, Friends Meeting, on November 27, 1956. He was a member of Lawrence Meeting from his youth and served in many capacities in the Meeting and in the Sabbath School. He was a lover of beauty and always marvelled at and testified to the wonderful handiwork of God. He was given the talent of an artist and his sketches, drawings and paintings he freely shared with his church, Sabbath School, family and friends. He was also endowed with the talent of music. His gift of a fine tenor and his ability to organize and direct choirs was shared with other churches in addition to his own. Surviving are his wife, Ethel Batty Wilkinson; a son, Joseph, and a daughter, Dorothy.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30, Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-8883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-5511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone Cedarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone Cedarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone Butterfield 8-3066.

Cincinnati, Ohio—Friends Meeting; 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Unified Meeting for Worship and First-day school 10:00 a.m. June 16 through September 1, inclusive. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave. Phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30, Glen and Mildred Rindard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S.M.U., phone LA 8-9810.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30, Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorren-to, S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conkey School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone CH-30146

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

Indianapolis, Indiana—First Friends Church, 3030 East Kessler Boulevard, 9:30 Church School; 10:45 Morning Worship; 6:00 p.m. Quaker Club for Youth. Gene Lewis, Minister to Youth; Geraldine H. Moorman, Pastoral Assistant; Office Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone Evergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 308 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70718.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone TWinbrook 5-7110.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooreville, Indiana—Friends Church, Main and Monroe Streets, Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 29 each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoon at 11:00 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando-Winter Park, Florida—Worship 11 a.m. Sunday. Meetinghouse—Marks & Broadway Sts.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne. Bus to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia—Friends Meeting, 4500 Kensington Ave. Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prelwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed, Y.M.C.A., 1528 Locust 11 a.m. Phone Flanders 2-3116.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Toledo, Ohio—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m., First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone Oxford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshall, Clerk; Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Avenue at Glenn, Church School, 9:00 a.m., Meeting for Worship, 10:00 a.m. and 7:00 p.m. Youth Groups, 8:00 p.m. Prayer Meeting, Wednesday, 7:00 p.m. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AMherst 2-3373.

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